

February 14, 1963

Played at the Weds. Group: April 10, 1963

TABLE OF CONTENTS

Fris. Saunders: Should I observe without tampering or should I also atop indulging my body's laziness.

Mr. Nyland: 'It' will change itself under the influence of I. I must not judge it; impartiality. Judgement takes place in memory. Eliminating laziness does not necessarily imply awakeness. Dictates to the body must be linked with a purpose of awareness. Appropriate behavior in the presence of something higher. After impartiality is fulfilled, I can make it conform to I's requirements. The search of truth. The body as the laboratory, the instrument. A task to wake up at four exact times during the day.

Question: Had a task to wake up at exact times.

Mr. Nyland: Do it again and prove to yourself that you are awake. Connect it with a physical activity.

You must have questions. Do not be a sponge. The ideas must be used in practise. How the ideas should be valued; their purpose and meaning; who they are for.

Margo Lockwood: Observation from the stand point of a very great distance; as if from the roof tops.

Mr. Nyland: Becoming emotionally sensitive; enlarging ones world. Understanding others thru understanding of oneself.

Margo: About 'then sun neither lights nor heats'. Understands radiation as ~~xxxxxxxxxxxxxxxxxxxx~~ willed, directed energy; emanation as unconscious leakage of energy.

Mr. Nyland: Our head is not light giving. Friction will give light. The meaning of sun, planets and Earth as functions.

Question: Am still unable to observe myself. (Dianna)

Mr. Nyland: Out of twenty four hours a tremendous number of moments. Simplicity of using a moment; examples of opportunities to use.

Question: How to distinguish between personality and essence.

Mr. Nyland: Personality as body; essence as inner life. Finding essence by taking away layers of personality thru relaxation of the centers. Magnetic Center as representative of higher force not of this Earth. Aim to reach higher level of being rather than find essence. Aspiration and inspiration. Splitting and uniting. Different states in work, in awareness; light and dark, summer and winter. The five rules of Objective Morality explained. Theory as salt.

(Tape runs off)

But this means I have to first understand what I am trying to do by becoming aware. If I become aware, something in me takes the position regarding part of myself which continues to work, continues to think, feel and do as if it has the attitude of wanting to find out what it is doing and to try to come to a conclusion that whatever it is doing I will accept the way it is. So, from that basis this 'I', this what would like to know about what takes place, has no right to judge about what 'it' does. And the real meaning of impartiality simply is that I will take whatever I see the way it is. So, at the moment of awareness, at the moment when I try to become more conscious or try to wake up to myself or at such a moment when I am, as it were, present to myself, that is, 'it' functioning, I have no right to judge about it.

Now, the moment of that kind of realization does not last very much longer than a moment or maybe one or two or three moments and then I go back again in my ordinary functioning of thinking and feeling about my behavior. Then naturally I judge. Then I remember how I was when I was awake and I say, "Well, that body of mine is quite lazy. It ought to change." I am back again in ordinary life. I look at myself and it belongs then to a certain study of myself. And I start to judge my behavior as if it is not right in the presence of something that I call my 'I'; that it should behave in a different way.

So, if I now tell the body to behave differently and I forget why I really am interested in it it is exactly the same as in ordinary life, I say, "Do <sup>not do</sup> this or do not do that or such and such a thing". And for me it does not mean that I will wake up. I can dictate to myself, my body, that it ought not to be interested in being lazy. I can say in the morning, "Get up out of bed and do this and do that; even if you do not like it, go ahead and do it."

If I talk to someone and I would like to tell him what I really think of the person, I can keep my mouth shut when I am afraid that I will be fired from a job and things of that kind. I do in ordinary life thousands of times because I want to behave very nicely. I want to behave like a nicely cultured person who behaves in such and such a way that he will be invited again to a tea party because he is an asset.

For that reason, I have no interest whatsoever to try to dictate to my body what it ought to do unless it is linked up with something else that has to do with being aware. And then if I say, here is a statement, "I am aware, my body behaves in a certain way," I accept it. Afterwards I remember it. I say, "It was really not right the way it was", because I have a perfect right to judge it in the sense of: is it right to be observed from the stand point of I, even if I accept whatever there is. My body may be in such a condition that it is not correct in the presence of something higher. You see?

So, one comes to that kind of a definition. In the beginning it is not very easy to know what is right and what is wrong. I have to look at 'I', that part of me which I believe is of a different nature and of a higher quality, as something that I respect. And that I say, "This 'I' of mine which is a representative of something of a different kind and ~~having a different kind of quality~~ and I respect it because of its being of a different kind and having a different kind of quality, then I would like to know how does one behave in the presence of such an entity, such an, almost you might say, a personage. If one goes and visits the president you have to make sure that you have your hands washed. Certain conditions require certain conditions of myself. If I say it religiously, if I ever would meet God, I

certainly would have to be on my guard and I would have to behave quite politely because I respect Him. I fulfill, to a certain extent, that kind of a position in my life I become interested in working in such a way that I can ~~develop~~ develop, so that even if I is not very much developed, the quality of I is different from my ordinary life.

Now, in my ordinary life, I behave the way I like to behave. Aside from certain circumstances which civilization and education prompt me to be like that in order to be liked or not to be criticized. But in the presence of I, I am in a different kind of position. In the first place, I am all by myself. That is, if I do not behave correctly regarding I, there is no one in the world who can tell me that I should have behaved differently.

So I establish first something that I say, "It is my own." I endow it with certain qualities of a higher nature and this now I start to consider as, I would not want to use the word my God, but something that is of a different higher quality, in the presence of which I feel that I have to conform.

I can look at it now two ways. Either when I am awake and I see what I am, instead of accepting ~~it~~ that what I am, I start to judge from the standpoint of 'I' if the behavior form that I am performing with 'it' is correct. It would be a possibility if I actually could be awake that long and would be in command of my functioning as my mind thinking about it or even my feeling. It is a condition which I do not think is easily reached. I have already such a difficult time when I try to become observant and impartial to my body that, if I would like to include that I could become impartial to a certain form of thinking or a form of feeling, that I probably will be lost and back again into an unconscious state before I know it. So I would say, for the time being, that is out.

The next best thing is the assumption I am awake. I see myself as I am. I accept that form of behavior, whatever the manifestation may be. Afterwards I remember. I try to bring back to my mind ~~xx~~ how I was and then I start to judge from ~~that~~ <sup>an</sup> ordinary standpoint if that behavior form was correct in the presence of I. So now I say, "It, maybe it is la y. Now that kind of laziness, would I be la y in the presence of I? Yo? see, immediately, I put a different slant on it. I start to judge it from an entirely different standpoint. I do not judge it any more from ordinary life. I judge it from something that is my own. I say it is as if I have made or created something in me that I call my I but it is very much like God I have created and I have endowed this entity with a certain amount of power. And I am willing to submit to that what I think is this power, this entity, would command.

Now, if I have that relationship clear, that when I think about it and then I see my body behaving in a certain way and I say, "Well, that will not do. That is not something. You do not do like that in the presence of I, in the presence of something ~~xxx~~ holy.

Priscilla: This is after I have already done it?

Mr. Nyland: Yes, First you accept it. Then you see how it was. Then you say, "now next time when I wake up, I do not want it to be like that." Now I have a reason for the change. You see? I have gone thru the acceptance of the way it is, that is, I have fulfilled the requirement of impartiality. But as soon as I now see the totality of I and it in a relationship, something in me starts to say, "It, you have to do this or that in order to be more in conformity with what is required for the totality of myself."

separation.  
So, first the ~~separation~~. Second the impartial acceptance.  
Third, a judgement from a standpoint as if you are God looking  
at yourself. The fourth, the combination again of I and it in  
a behavior form in which you are awake. Now, in this fourth  
period, there is a tremendous amount of work that one ought to  
do. It is not a discovery of that one is lazy. That is only a  
very small part.

For instance, if we say, "I have energy to spend." Something  
in me says, "I have energy which is my own. I can spend it ~~any~~  
if I wish but I do not think it is correct if I spend it." It  
is very much as if a light is burning and I do not use it. Why  
don't I turn it off? It is not that I have to pay for it. But  
it is the general fact that there is a misuse of energy for no  
purpose whatsoever and the result is that it is completely lost  
because it runs down in the gutter.

With other words, I take on myself the task of becoming a  
judge regarding myself in accordance with what I understand of  
how would ~~human~~ conscious life be. You see, the problem is  
then again quite different because I put myself up then as some  
one in connection with an ideal of what I wish to become or what  
I really think I should have been. In any event, realizing that  
I am not what I should be and then I am striving towards some-  
thing that I try to define in a certain terminology. And that  
includes now my behavior form as I find it, as I know I behave and  
I say, in that, "It is not right for such and such a purpose. It  
is lazy. It is out of control. It spends much too much energy.  
It is too tense. It has certain attributes which are not at all  
concerned with myself but entirely with what other people do and  
so forth which is none of my business. And it is then as if, in  
the presence of I, which I would say I also create since I am

interested in work, I then put myself in that situation as if when facing such 'I', I am, as it were, in church where a certain behavior form is required.

Altogether, it comes to a point of considering oneself what one is, if one could now oneself really what one is without interpretation, without having a desire on one's own part to embellish it, but to wish to face the truth about myself with an instrument that will record that truth and will not put it in such a form by means of associations or any special kind of specialized process of my mind. That is, I, what I see, is the truth. It is a search of truth which becomes extremely important in this because on that everything else will be based.

And that is why I have to have towards my body first the impartiality. And I cannot start out by saying it is lazy. Maybe God wants also lazy people. How do I know? Only if I for myself become my own judge, then I can say, "I wish to tolerate in my entourage certain kinds of behavior forms which belong to me since I have created my God and I am in the presence of that. It has nothing to do with other people. It has to do entirely with myself. And I am the judge and I am everything that is concerned with any kind of, you might ~~compare~~ compare it, to a court matter. I am the lawyer. I am the judge. I am the accused. I am the judge, everything, particularly the lawyer. He explains. There are two lawyers; for the defense of it and for the accusation of it. I rationalize as a lawyer would do because I can explain, "Ah but it ought to be lazy. It is entitled to be lazy because it is so tired." You see, I find all kind of reasoning why my behavior is the way it is and it ought to be that way and when someone even questions it, I would, as Gurdjieff sometimes calls it, 'foam at the ~~mouth~~ mouth' and prove to him that that is exactly the way I

I wish to be. This kind of statement about myself, the statements about other people, the acceptance of myself, the acceptance of other people; I walk thru life seeing them, friends, enemies, anyone, acquaintances, and I have judgement about them. I do not understand them or I understand them too well. In any event, I criticize them at times and at times I say "I lose them", and all of that is based on one fact that I am not like them. And that immediately, when I see someone behave in some kind of a derogatory way, I say, "Thank God I am not like he is." And for that reason I will criticize it because it gives me a certain feeling of satisfaction that I say to myself, "I am just a little better or in such circumstances I would not have behaved like that. Look at such a thief. How can he?" and all the rest. When I start to make a bridge that everybody is like everyone else, that I am like everyone else, that if when I see certain things in someone else I am that person. Perhaps because of that reason I understand it so well.

So, I am faced all the time with one lawyer telling me I am not so bad and the other one telling me I am pretty damn rotten. Both are true. At times I am one. At times I am the other. And then finally the judge will have to throw out both lawyers because he will say, "I cannot depend on you. I have to make my own judgement. I will call in the archangel impartiality."

This is the situation I face. I start to work. I am honest. I try to be. I want to. I want to find out. There is something that is important to me. I see my life. I see it for whatever it is worth and I believe that it could be improved or rather that I could find in life something that is not there now that I would like very much to be there and to be present to myself so that myself, that is, that what I am now manifesting and the form

of life which I represent, fits in, into a variety of different directions with an impetus of wishing to become something.

So again this is two fold. I wish to grow. I wish to grow, let's call it, spiritually. I want to grow in such a way that I really can become a man. In Gurdjieff's terms, that I would become harmonious. And at the same time I have to perform in ordinary life in such a way that whatever I do can help remind me of the other task, that is, to be aware. So, first I fulfill what I have to do in ordinary life. And I now wish to have an instrument which is impartial to that what takes place. When I once have this, that is, when I make attempts of being awake; because of my sleep, I will never know. The chances are that when I am awake perhaps I can see. At least I can record certain things without even understanding them. So they can become facts for me. When they are facts, I have something to work with. Then, with that, I say, "here it is, made of this, this and this." Certain things do not seem to jive. There are too many contradictions. There is not a reliability. There is not a control. There is not anything even to be awake in ordinary life. There are still certain things, that is, what I sometimes call lethargy or laziness if you like. Something; why hasn't it any aspiration towards anything? Why is my world so limited? What can I do about it? What is there that is my body or my feeling that is actually exercising to the extent that it is possible to do? And I know many times I have to come to a conclusion: "yes, you are damned lazy. You sit. You hope other people will do it for you. You do not want to do anything yourself. Whenever it is required, you do it with resentment.

So, in the first place, I look at myself as an instrument. I have myself. My body is my instrument. There is nothing that I can do, not anything that is of any value to me. No one will

work for me. I have my body. It is that kind of laboratory. I work with it. I put it to certain tests. I want to prove to myself one thing or another or another, whatever it is. All this, you might say, is preliminary work. But at any one moment I wake up and I see then that what is. And now this time, because it is impartial and I make an attempt to remain impartial and I make an attempt to see it at the moment when it happens, then I have a picture of what really is. Afterwards I say, "There is my experiment. I know what what I can expect." You understand it?

I have a fight. I have an army. I have to fight against it but I do not know the strength. I do not know my body. Much of it is automatic. It is mechanical. It has habits which are not in my mind any more and it happens the way it happens and it reacts constantly towards outside influences. And who is in me who knows what it is until I start studying it, becoming impartial to it, waking up to the fact of its existence. And then, with that kind of information, such facts, data, which I have and I consider and I weigh, I ponder about them and then I determine a certain line of conduct. And I say, "Now I will try to be awake and if I do anything for so-called improving my body, I will introduce awareness with it because that is the sole purpose. I am not interested in improving my body. From the standpoint of eternity, the body can be lazy like hell but it remains an instrument for waking up.

Now a task. Why did you select laziness? Do you think you are? Then you do not need a task because you know it. But if you want to share it ~~it~~ so that you know that someone else also becomes responsible. How difficult is it for you to be awake at certain times during the day? Not difficult? At ten o'clock exactly, at two o'clock exactly, at five o'clock exactly, at nine o'clock. Four

times a day but it has to be exact. At that time, if you have the chance, read five minutes in Beelzebub aloud. Maybe one page, not more. Listen to your voice. Say it any way you like. You want to read, read it. But read it with such intensity and so slow that you pronounce every word quite correctly. Enunciate as well as you can, even the difficult words if you come across them. See what is written and you pronounce it, Hep-ta-para-par-shin-okh. Five minutes. Four times a day. Sunday you are free. After one week, if you come to New York, you can tell me. Alright? Now we share a task with a lot of others, you know. Good Friscilla.

Questions on work. Who has?

Margo Lockwood: I feel that if anybody else wants to ask a question, I feel that I have been too greedy.

Mr. Nyland: No, it is quite alright. It does not matter. But it must be there. Questions must be there.

Question (a man): Mr. Nyland, I have a question. You gave me a task once, quite a while ago, to try and wake up three times a day at certain times. And I worked on that when you gave it to me for a while. And I did not get anywhere for a long time because I could not get exactly everyday at the exact time.

Mr. Nyland: What were the hours?

Question: Ten, three and seven. And then later I went back to it and I kept on doing it and I kept on doing it and finally I got and to the point where I could do it and I kept doing it.

Mr. Nyland: How often could you do it? How many days?

Question: I could do it a week. I did it for a week. And then there was a time when you told me to do it and then not to do it for a week. So I did that for a while. I got to the point where I could do that. I did that for a while and then I started thinking about other aspects of work and I sort of stopped doing that other task, I do not know why.

Mr. Nyland: Good. When you say you did the task, did that include that you were awake?

Question: I tried as hard as I could to be awake. At times I think I achieved it. I could not say always.

Mr. Nyland: Good, let's do it now for one week and then let me know. And exactly the same time you wake up but now you prove it to yourself that you are awake. So, you wake up at ten o'clock. You set your mind. At ten o'clock, wherever you are, you come to yourself and you continue to do whatever you are doing; preferably if you are sitting, I would like you to walk. I would like you to get up. I would like you to do something physical at that time. So, walk, go to the door, come back, sit down, stand on your hands, whatever you wish to do, for five minutes you become interested in a physical activity even if you have to stand and move your head, move your arms, do it as you make movements. I don't know if you have ever seen the movements.

Question: No I haven't but I have seen the film.

Mr. Nyland: Good, you can still be there, can't you? But awake. For five minutes also. So that you have a definite proof for yourself that you are awake or a proof that you will fall asleep and that you are asleep because I am quite certain that you will fall asleep. But you will remember during that time. After all it is a very funny kind of a thing to stand there without any rhyme or reason, that that will remind you: What am I doing this for? Alright?

Something in it has to be but never too long. And when a task for one week is over you say, "Alright, now the task will wear off because if I try to do it again, one, two weeks, it is almost too much." I have to have something else. But if my interest in work remains, then I will want something else to help me, provided I have been helped in waking up with that task. Alright? Yes. Good. So I hold you now to it and in one week you let me know. That is so much the better.

You must have questions by this time. I am not here so often I am soory to say. ~~Something~~ It is difficult for you to hold on, to hold together. Something has to be stimulated in you. Something has to be there whenever you meet, Sundays or Thursday evenings. And when you get together, you have a feeling that people come here for a certain purpose. Difficult or not difficult, it does not matter. You are here to be stimulated for the possibility of reminding yourself of a certain necessity in your life. Depend- ant on that, the intensity of that or the real desire for that, dependant on that will be what you then produce and what, at the present time, you ought to bring up as something in the form of a question of what it is that prevents you from wishing to wake up or even to wake up. Because, if you fo not have that, then you must come to a conclusion that you have no wish and that you come simply out of curiosity and something that is very nice and convenient. But I assure you it will not help you at all. And perhaps it is far better to spend that time going to the movies or to read a beautiful book.

We are talking about something that, for me, as far as I am concerned, is important. And that is the sole reason I talk about it. Otherwise what would be the sense for me to come here and to talk about a few things unless I am fully convinced that I spend my time wisely? And therefore, if you understand my motivation, you have to learn how to understand your own motivation because the fact that you are coming here is not to listen to me. All I can do is to help you to remind yourself. Something in me, in yours has to be there of yourself which then wishes for the time that we can talk about it and become clear about the idea of what is needed, for that time, comes to the surface and you have to be open about that.

Not just sit and not just soak things in like a sponge or to have

someone else ask a question and you, you might almost sat, profit  
bitx by it. Even if you stammer, "What for God's sake can I do in  
order to wake up?" If I understand the question of the necessity  
of waking up, then you must say something; with your feeling if  
you cannot express it in words. But something has to be alive.  
If it is not alive you must not come. I assure you it will do you  
harm if you continue to come just to sit or listen. And not any-  
thing will take place in you, and after a little while it will turn  
around and it will become poisonous. It will spoil your life.  
And you will never reach even in ordinary life what you could have  
reached.

I say it is as serious as that because there is no sense for  
me to come here from New York and to sit here for a little while  
and not have that kind of a response. When I say this, I know that  
I make it much more difficult for you to ask a question. But I  
would like you to think about it. You have time to think about it.  
I do not come than only every four weeks. There is ~~not~~ lots of  
time. There is lots of time among yourselves. You do not have to  
be ashamed among yourselves. Talk about something. You will talk  
any time about Kennedy or about the poor little children somewhere  
who are dying. Any moment you will talk about it because you have  
a little bit of an  
an/opinion. But when it comes to a question that is far more im-  
portant in your life, if you only could see, if you have any kind of  
of religious feeling, even if you had only a little bit of ethical  
feeling or philosophy. Then in the presence of people who you can  
trust, you can say, "Well, my God, what is it that makes it so  
difficult for me?" I try my honest best to be awake and I cannot  
do it. I make up my mind. I sit in a chair and I go to the door.  
Before I go to the door and I am there I have lost myself. How is  
it? What is your experience? How can we help each other?

Don't you understand what I mean? I am talking about human beings. I am talking about those people who actually should try to live in accordance with certain principles. And the principle is important. The principle is not something that just stays in your mind and it is very enjoyable. The principle is that something in your heart is really touched in such a way that it starts to churn and that there is something that makes ~~me~~ you uneasy and that will not allow you to sleep as easily as you have done in the past. Regardless of whatever your difficulties might be and the problems of life that you face. You will face them and you can solve them in a different way if you only could become a little more alert and aware and really awake to such problems. I am ~~not~~ telling you the truth. I am not just giving you a little bit of stone instead of bread. I give you something to eat, something you can digest, something you ought to wish to have. If you do not want it or if you feel that you have already arrived or that you are smug, stay away. This is not the kind of a thing that should then appeal to you and even your presence could spoil it.

Do not allow these ideas, when you read them, to take hold of you and then you let them in yourself go to pot. Not that the ideas will be harmed in any way. They will exist without you. But here there is a possibility of taking and partaking of something that is of, let's call it, universal value.

Do not misunderstand me. I am not putting myself up as a person who dispenses that kind of a medicine. I do not. I am only telling you certain things that exist and that can exist and which I know by experience can be helpful. It is nothing of me. It is something that has existed all thru out the ages as long as mankind has lived. And always this problem: What is the purpose of man? Why does he exist? Why is he alive? Why is he even on Earth? And what should he do with his life, with the responsibilities

he has without any question? Can he just eat, sleep, drink, spend whatever he wishes to spend? Do you think that is right? And if there is any kind of a morality, what is the morality that really could be helpful instead of just the morality that I accept and I adopt because I happen to live in a certain condition at the present time here. And if I lived on the other side of the world I would have a different kind of morality. That is not human morality. Human morality belongs to God and not to this Earth. And Earth we have. We know it. And we are bound by it. And, for that reason, if I ever wish to grow, that is, if I ever have a belief in the possibility of man becoming something that is really more worthwhile, then I must work for it. But if I do not understand this and I think that that what I am is already so wonderful, I stink. As a human being, I am not a human being. I am just a little bit of an animal.

Mind you, I am not critical about you. I come. You should sit with questions, a list of them: what is this? what is that? what is that? Tell me. That is what you should do. What is meant by awareness? How can I become conscious? Why is it so impossible for me to do it? What is life worth? What is the meaning of the Law Of Seven? How do I understand tri-unity? What is God? What is the Holy Ghost? What is the neutralizing force? What is positive? What is negative? How can I understand work? These are the things.

My God, I remember when I met these ideas. I was as old as you are. I am a little older now. How something started to vibrate in me, something in which I saw the possibility of that kind of a cosmos in which there was a certain relationship and I, as an ordinary little bit of a human being, having studied, yes, certainly, I was clever. I knew already this; I knew that, I knew lots of

things. I was not dumb. But I was at that time so alone that when that comes in ones life and I said, "How is it possible that there is something like that that connects psychology, philosophy, science, art, all in some kind of a form and makes it coherent and gives it sense?" It gives sense to my life. And at least it gives me the possibility of working in a certain direction. Thank God that God also has to work. If God is effected by time, then I can understand why I am effected by time. If there is a possibility for man to grow, why is it that I wish to do it and what is it that I cannot do it? I studied Buddhism, Christian Science, all kind of philosophies, Kant, Fichte, Hegel, Schiller, Goethe, Bergson, and all the rest. I was not dumb. And then, something like this comes. And there is a clarity that makes sense. Man is not complete. Why isn't he? because he has been closed up because of certain conditions of his life. And why do I have such a life? "Because we are lazy and ~~and we are not trying to find the line of least resistance and I have shied away from working honestly. And whenever I could do it with the least amount of energy possible, I would do it and gradually I would fall asleep.~~

These concepts have meaning. They belong to a person who wishes to live; not just a person who exists because it is nice to have a little drink today and tomorrow to go to bed with someone else. That is not life. Life is the possibility of making out of man, what he is now, realizing that he is nothing really, that he cannot even count on himself, that when he makes a promise to himself that he knows he cannot keep it. And then he himself will have an excuse for it; that he does not see himself and says? "What am I trying?" Trying to be an artist and create and I cannot do this and I cannot do that. Why is it I cannot do it? If there is something alive in me, why can't I have the dexterity to do it? Why can't I have the insight? Why can't I have a mind that can

conceive of relativity and Einstein and so forth? Why do I have to wait until someone else, only one person can tell? What is it that is the limitations of mankind if man is alive? Why shouldn't he then understand his life? After all, it is reasonable to expect it. I was born. Why can't I understand my death? Why is it that I (? fail?). That I miss, when I do not understand why don't I love my father and mother? Why don't I? Why can't I follow the Ten Commandments and love my neighbor? Why do I have constantly this feeling of jealousy, of vanity, of stupidity of myself?

And then someone comes and says, "Here; this is the reason. There is the whole picture. There is a book. It contains all and everything." At the time when I heard about it, it did not exist. I had to pick little drops from here and there. I had to steal it. I had to do everything in order to find out a little bit about such a thing. Perhaps because of that it was too precious. At the present time it is almost as if it is given on a golden platter because you can buy the book and you do not read it. Why don't you take life as you know it for yourself and to see, look inside, and see what you are? Find out in reality what it is that is your motivation. And that you come to a conclusion and that you say, "I really am a nincompoop. And I do not know a single thing about life as it is. And the least little bit of thing that goes wrong in the outside world, I react and then I am down and out for a couple of days and then I have to wait until it comes back again."

What is this? Do we call this man? Real man, a person on whom I can rely, who is a friend, if I, if anyone ever would need me, am I there? I resent already having to go to so and so because someone else has forgotten something and I have to deliver a package and it interferes with my wonderful state of sleep because I have a beautiful book or I want to go to the movies.

Wake up. Wake up in your life. Do not all the time continue day after day being asleep. It is stupid even on my part to say this kind of thing. I have no right; to some extent I have no right. But, you are here. I am here. And so you will be exposed to this kind of thing from me. You may not like it. It does not matter at all. But you will have to hear it. Some day you will have to hear it. If you do not hear it now, you will hear it when you die. Life is important. It is no joke. But you can make it a joke. You can make it ridiculous. You can make it unconscious. You can die like a dog. If you wish, you die. It is alright. Every one of us will. But, if you have a chance during this particular period, why always from a distance admire Gurdjieff as a man who was, like we admire maybe Krishnamurti, or Maharshi or any of them?

What do we do for ourselves tomorrow morning when we wake up, when we have our children to take care of, when we have our friends, when we go to an office, when we are engaged in professional work? What do we do? Do that and what else? very very little. Why not go down on your knees and sit and try to find out what it is that really could be a motivation? And find out what might be the truth and then try to see perspective so that your life is placed against a background of real work. And that, on that basis, on that you can do and you can create and you have something to give, something that you can put in your life work, in your work as artist, in your work as scientist, as executive, as hausfrau.

What is the difference as long as you do something that becomes worthwhile and belongs to you and is right? Now Margo, your question.

Margo Lockwood: Mr. Nyland, my days are different. My life is different now. I have been observing myself. I have been initiating work projects. Paul and I talked for five or six hours on Monday night about the necessity for extending observation, not only within yourself but out into the atmosphere where you are. I have been trying, when I walk on the street, I can see myself as if I, something, was way up on top of buildings. I see part of the atmosphere and I am walking. It used to be very much smaller, confined to the carriage and myself walking. I would be a bit behind myself. In the gallery, with people, I can see more. I can see that the atmosphere around me, that is existing around me, that I am alive in it, is getting bigger. Would you talk about how to do this correctly? Or does this come from... does the work go this way because it seems like a step that has to include observation.

Mr. Nyland: Work goes that way. It goes back and forth. At times it includes a little more. At other times it becomes a little less. At become, in trying to work, in trying to wake up, my body, my mind and my feelings start to change because they are in the presence of something else and they start to conform to the requirements of that. As a result, myself, I myself become emotionally much more sensitive. My world enlarges. I see things I have never seen before. I become aware of them, of certain influences that always have influenced me but automatically were relegated to something in me. Now they come to the foreground and I see them. I hear myself. I see certain thoughts in myself. I become aware of what it is really that motivates from seeing this or that or not seeing it. And all of that means I enlarge the world as I am and in relationship towards outside world. I also enlarge and extend myself into that what belongs to me as a relationship. And it includes the atmosphere around which I am. And gradually, at times, it is as if I am way above. I see myself as if from an airplane. I see little dots of people.

Margo: It is so literal. It is such a literal experience.

Mr. Nyland: Absolutely right.

Margo: ??????

Mr. Nyland: Quite right. But after a little I come down again and I am here. I am again back in myself,

Margo: ???

Mr. Nyland: Yes, and one becomes more acquainted with oneself as one is, as one is ~~inextricably~~ related to others and as others are. So, everything comes...

Margo: Everything seems more true.

Mr. Nyland: True because you yourself become true. That what you understand of yourself, you now understand of others. If you are jealous, you understand someone else who is jealous. You become acquainted with your behavior forms. You become less and less critical of others. You see a poor person. He cannot help it. Why? Because you cannot help it. Poor man, automatic, mechanical -- because you are. And you start to understand that all people are like that as you are. And you included them and you look at them asleep or attempting to wake up or not interested at all or very much interested and you say, "Here I am. I am like you. At the same time, I am not like you because I see that I am like you and you do not."

So, you can call it a certain privilege. I am not in such a state that I know I am the germ carrier of something that has a value of life. I guide it and I guard it. I safeguard it. In this process, it is as in, in the Roman Catholic church, once a year the holy entities are carried around the little village. I walk as if I am at the present time and it is not conceit but it is a recognition of something that I know that is within myself; not only that I cherish it but I know that I have become the possessor of something for which I remain responsible. And, because of this, it is as if then, with myself as I walk and come in the presence of others, I have more understanding. I see them. My world goes out to them. And I must include them at times because the requirements of this is to shine forth.

Margo: Now I have another about shining forth. I had an experience with Beelzebub of reading the chapter the Arch Absurd. He talks about that no one in the world can ever realize that there is a difference between emanation and radiation. All of a sudden, the concept of that the sun neither lights nor heats I think it became clear to me and a lot of thoughts ran thru my head very fast. I understood emanation to be a passive flowing out of the life force whether it is from the sun or from us. And that radiation is ~~unwithered~~ willed, giving light to something else. This seemed to be the most important experience I have ever had with the book. That I always knew that I did not understand what it meant that the sun neither lighted or heated. But I understood that the sun has an existence as if a body that is on a different scale than ours. But that when we are asleep we just emanate all the time and we just leak out negative feelings and positive feelings and it just goes all over the place. But the sun, he said the sun is freezing and would love to take some heat from something else. And that is this is what we are when we are asleep. But radiation would be when we try to love, when we wish to love or wish someone else that they could be awake or wish to give some kind of understanding.

Mr. Nyland: Whenever anything goes out from you, you radiate.

Margo: Whenever anything goes out...

Mr. Nyland: goes out from you which you send, you radiate direct, you radiate.

Margo: Some people send out things, I mean, they do not send it out but they leak out, they emanate from them.

Mr. Nyland: They do not send. It goes out. It is lost from them. It is not directed. It is simply lost. It goes down in the gutter. Radiation means you direct it. Try to keep in mind...

Margo: Is that correct?

Mr. Nyland: It is correct. The sun is your head. Your feelings are the planets. The body is the Earth. I have regarding myself, if I think that my head is the light giving instrument, I am wrong. Constantly from my head certain thoughts are given to my body, also attempts are made to direct my feelings, which will create friction in me. This friction is the light from the sun as I know it. But it does not give light in my head. The reverse picture is: sun becomes now radiant, will give from its own energy, directed towards the body, a wish and command for the body to behave in a certain way under the influence of that what comes from the sun, receiving

from the body that what is, as it is, and in the presence of that radiation, the body will correspond to it. For this it needs heat which, in the proper relationship ~~it~~ as sun becomes established and Earth, the planets will not take on their function of balancing ~~each other~~ between the two. So that, as a result of work, I will have two things: Increased light and increased heat. But then it is directed from the necessity of Earth, wishing to receive both influences from the sun and from the planets which, in my body, are causing friction. My body now becomes the neutralizer instead of the planets the neutralizer. And for that it helps my body become one regarding the next step of further development. I do not want to go too far in detail about it but if you read Purgatory you would understand it. One, three, two. Two becomes three, functioning as one in the next triad. Alright?

Dianna: Did you receive my letter?

Mr. Nyland: Yes I did.

Dianna: I find it still difficult to observe myself, to set myself a time or a task when I am going to.

Mr. Nyland: But why not? Why is it so difficult? Work is made up of moments. It would be very strange if I could not make one moment. You see, I make it much too difficult for me. I think already I should immediately change into a full grown conscious person. Of course I am not. I am 99.999% ordinary man. There is something in me that starts to become alive and that wishes to grow and of course it is up against a tremendous difficulty because of myself being what I am - unconscious. But fortunately if I say that there are 24 hours in a day and night and each hour is made up of 60 minutes and each minute is made up of 60 seconds and a moment is like a second, there are any number of moments during the day. And I take now only one little moment and that moment

I link up with. And at that moment I say to myself, "try to wake up." So that when this one moment comes and I take it as an opportunity then something in me can, for one moment, be combined in the wish to be awake. I let it go the next moment because of all my heaviness. Everything that is the momentum of my ordinary life existence is immediately steaming over that one moment of consciousness.

So, if I have an idea that I ought to be able to do more, I am really quite wrong because I cannot do it. But when I am alone and when I say, "Yes, I wish to wake up," there is a possibility of waking up for one moment. When I wake up for one moment and I lose it and my interest remains, I again can wake up. And so, during a conversation like this or when you sit in the train or in the car or you are home and there are moments during the day and such a day - do not let it go by because the moments are there as opportunities.

Do not make it more difficult. It is difficult enough already, without making it more. But there are possibilities of doing it. And when I do it, I know I can at that time. At that time I take out of time something that belongs to eternity. And it is then as if time is broken for me. And it is not the continuation of ordinary time as in sleep but it means that moments could even be linked together as belonging together and, in that sense, I eat the moments of time and I start to make inroads in this time duration. Many times during the day, many moments during the day, maybe two or three moments linked together. Maybe I can draw it out. I become aware of my voice. As I have my voice and I speak, I speak a little longer on one word. I say, instead of word, I say "wordrrrd." And I am aware. I extend my arm, my hand, I open a door. I extend it, I hold on a little longer. I am awake. I shake hands with someone. I shake hands with myself. I hold my hand a

little longer. I am awake. I see myself, I am in an elevator. The gate opens. I wait. Then I go out. Before I open a door: Here I am.. Now I open the door. Someone says something. I wait for a moment. And then I say, "Yes, you are right." I am awake. I want to say something. It is not right. I know it. I do not want ~~as~~ it to go out of my mouth. Something in me says, "Don't." So I don't. But I am under pressure. It is almost as if ... I have caught it. I am awake. I walk on the street. I stand in front of a window. I stretch. I stand straight. I take a deep breath. I say to myself, "Here I am." I am awake. I am alive. I stand in front of a window. I look out. This is my world. I wake up in the morning. I take the covers off. I find myself. I put my foot out of bed. I sit at the edge of the bed. I rest my hands on my knees. I close my eyes. Here I am. The beginning of a day. Am I glad? Is it really worthwhile to be awake or would I have liked to stay asleep? I go to bed. Am I sorry I am so sleepy? Can I perhaps, even if I am sleepy, can I perhaps prolong the day for a purpose? Maybe I wash my eyes, use cold water and I wait for a moment before I fall asleep and during that time I review the day and I say., "What did I do? This body, how did it behave? Where was it? How was it? Did it see much? Am I aware now in memory of that? Do I remember what happened? How was I? "

Again, I am not a judge. I am just someone who is interested. You see, the days are like that. The days are not as yet moving mountains; little molehills - yes. Step by step also but constantly the hope. I am alive. I wish to do something with this. I have it. I know it. I breathe. Therefore I am alive. At times, maybe I cannot. Maybe at times I am disappointed. At such a time I sit quiet. I relax. I try to come to myself. Maybe at that time I try to exclude thoughts that otherwise would bother me.

I try to reduce them to a minimum; my feelings also to a minimum. My whole body as if it could be relaxed. And then, at such a time, I pray. Can I really understand what is life for me? God give me insight. Such times one must never be ashamed. Never be ashamed of ones inner life. Not necessarily to be ~~xpm~~ proud. Not necessarily talk about it from the rooftops. <sup>It</sup> remains your relationship towards your own God, your private relationship. It is nob~~o~~des business. But you keep it and keep it as something precious, as if, as I say, you hold it in your hand and say, "This is also me." The rest, during the day, unconscious, stupid, mechanical human being. It is that, ~~vertainly~~. It is me, that. Sometimes I say it is my enemy. Sometimes it is my friend because it can help me. And sometimes I say, "May God and the devil help me." I am ~~in~~between the two constantly. I do not know it. Sometimes I know; yes, here is God. There, Mr. God meet Mr. Deveil. I introduce them. You see? Life is still full of hope.

QUESTION: Sometimes when I try to work, I find I become -??\* and I try to separate ~~the~~ essence from the personality. And there are times when I do not know what is -?-. I question it. Does the essence love? Does the personality hate?

Mr. Nyland: No. Personality loves and hates. Essence also, to the extent that it is capable, loves and hates. But essence sees more than personality. Personality cannot really hate. It has its own wish to live. If I understand my personality primarily as my physical body, quite logically it is made up also of some feelings and what I call my mind or my thinking center. But the majority of what really represents my life is that what is required by my body. And many of the things I wish are for my body. And what I think immediately I translate it into activity of the body and what I feel also, activities of body.

So, when I <sup>start to</sup> watch myself and I become acquainted with my body, that what I do is dictated by the wishes, inclinations, likes and dislikes of my body. Very seldom that my body will hate. It is sometimes a little displeased and surely it does not like pain. That is, it does not like a situation which is, from the standpoint of the body, awkward because it is a strain and it does not like a strain. It likes to be peaceful. So, everything in the body has to function correctly but it cannot really hate. It can only object to the presence of something else like a chemical objects to some other chemical with which it has no affinity. And then, when it comes in contact with it, there is a fight; usually because of the affinity, that is, a chemical recognition of the existence; very much like two people who come together and start to hate each other when it is nothing else but a chemical reaction of the other on the one. If one would have a chance to reason it out, or have a chance of communication on the basis of feeling, much of this chemical reaction would not take place. It would be under control.

My essence is something else. My essence is my inner life. It is really quite independent of personality. It is something that is like a remnant of me, that I say it has a certain value which is worth more than my ordinary life is worth. And there is a certain depth in it. And I reach it by means of pondering in my mind, by restriction of activities of my body as far as my sensitivity of my body is concerned and I reach it by means of my feeling, that I try to take out of feeling, extraneous feelings not concerning me.

So, I come to myself more and more by taking away certain things that now form my personality. And I become, at moments when I want to be quiet, when I try to relax and take away ~~my~~

unnecessary tensions, when I drain my head of thoughts that do not really belong and my feeling of certain things that only disturb me a little bit, I come to myself in a moment of that kind of relaxation which I wish. And then, as it were, I can speak or think or feel from essence. It is as if something in me is completely disappearing and what comes to the surface is more real.

It is not as yet a reality on which I can bank anything because it is not as clearly defined and probably it is not entirely truthful either. It is something that is more essentially truthful and more essentially myself and also more dependable. At the same time, it is not as yet that what I am really as a person because for that I also would have to be free and try to be free from whatever are my essential tendencies. If I drain, I loosen up certain personality traits and what comes to the

foreground is my essence which ~~something~~ sometimes I do not recognize at all.

Sometimes, under the influence of hypnotism, I can become essentially like a person not at all developed, but at all manifesting as personality, but really what I am. At the same time, I have no means of directing it. So, this is the problem. I have a personality; I have an essence. If I actually could separate them, I could tell essence "Go ahead and grow." But there is nothing to guide it. And my problem, in trying by analysis to ~~uncover~~ find my essence or to discover that I have an inferiority complex or that my father and mother and this and that and libido and all the rest of it does not help me because, even if I make statements like that "This is what I am", there is nothing that can use it for a different kind of purpose.

It is exactly for that reason that what Gurdjieff talks about, when he talks about the split of a personality into two things of which one is the beginning of I or if one says, "I have within

me personality outside, closer to the inside of my inner life essential values and then something that I say is Magnetic Center as if representative of a higher force not of this Earth. Then, if I assume that that is the case, then by giving Magnetic Center the proper chance and the possibility of development, something of a different nature can start to develop with myself being there; at the same time, taking on the necessity of becoming interested and also guiding that what is either essential or is personality.

So, the problem is not so much to find the difference between personality and essence. The problem is what is there in me that is untouchable, unchangeable, reliable, truthful? And it is colored both by personality traits, by acquired characteristics, by characteristics that belong to me astrologically, that belong to me as I say my essential values. I can only see this when I am awake because when I am awake, it is not that I live in essence. I live more in my inner life. That is, I live closer to the center of things but I do not know where my inner life is. If I peel off that like an artichoke or an onion, I do not know when I come to the kernel. I come to the end. Somewhere inbetween there is a difference between personality and essence but I do not know where it is. All I can say is that when I come from outside to inside, that what is the inside is of a different kind of nature.

You have to see this from the standpoint of being. I represent, at the present time, a level of being, dependant on how my personality is, that is, how it manifests, how it acts, how it feels and whatever it thinks and also what is sometimes the guiding motivation of my behavior as far as my essence is concerned. This establishes my level of being in which I can act, think or feel. Regarding the being belonging to Magnetic Center, it is of a different kind of nature than I am now familiar with. When I wish to grow up, I will try to reach a level of being which is not of this, of my

ordinary personality and, as Ouspensky would say, man number one, two and three. It has a quality of man number four, questioning to become man number five. And, in myself, ~~that~~ the beginning of that what is and could belong to a higher level belongs already to that what I call aspiration. And, for that reason, it is a very closely connected with my breathing.

So, when I say, "I wish to become," it is a feeling that is expressed. And very often my body takes on the same kind of position belonging to that what is my feeling, expressing itself in the form of second food which is aspirational food. The inspiration comes from my head. The aspiration is my wish to grow. And sometimes I years, that is, I wish. This, for me, is man number four. He then aspires to a feeling which he hasn't at the present time but which he, by inspiration, believes in and, by aspiration, expects to reach if he only knows how.

In this process, everything that man is, personality and essence as well, has to be submitted to the possibility of being used for the purpose of growth of magnetic Center. And again, I do not quibble about words of where really is the motivation and the wish to work. When I start to become pragmatic regarding work, I let alone all kind of philosophical explanations. And, pragmatically speaking, it is important that I say, "I can be two; one watching the other."

The next step would be that the reason why I have a thought and a wish even of becoming two, must be because something else is there which is interested in making myself split. Then again, I want to go one step further and say, "Why is it that this third part is really interested in its growth by means of the splitting of the other two?" So that I say, "I am one. Then I am two. Then I am three. Then I am four." Philosophically speaking, it is quite correct. I say, "I am personality, I am essence, I am Magnetic

Center. Now I am I. And now personality, essence and Magnetic Center have combined to become I. Or, if I want to adhere to four, I say, four becomes one, using one, two and three as servants. Again I say, "It does not matter whatever the philosophical explanation is. Pragmatically, my interest is to be awake.

In this process, there is something that becomes present to something else. That I continue with. That I try to put to practise whenever I can. Whenever I think about it, whenever I am reminded and wish and whenever then I actualize that wish in to an experience of awareness. And I do this as often as I can. Hundred times a day, maybe more, maybe less at certain times. During a week, during a month, during a year, ~~many~~ maybe many years. All the time I remember that is a duty, a task, something, as the only way which will give me the key which will unlock that what I now do not understand about myself. But, by using ~~the~~ such a key, I will have a chance to open the door. When I open the door maybe I can cross the threshold. Maybe I can enter into that what I call the holy of me. Maybe there is a second door and I enter the holy of the holiest. It is again this stepwise changes I divide. I have a Magnetic Center. I have an I. Along the line I have to go thru giving, putting that what is required for the maintenance of my personality, for the maintenance of my essence, for the maintenance of my Magnetic Center. Finally they have become servants for the maintenance of my I.

So, you see, it is a little more complicated on the one hand. On the other, I want to warn you that it is not just a question of trying theoretically to divide between personality and essence. Every once in a while, one makes a remark and says, "I am speaking to you from essence." Well, you say, "So well and good. Are you awake?" I say to myself, "It is an essential problem. It is

something I cannot solve. It is difficult for me." My question is: Am I awake? As long as I keep on considering in my mind or in my feeling that there is a difference between personality and essence, I am not awake. When I work, I am awake. When I am awake, I look at essence as if it is something there or personality is there. It is then perhaps a difference. I see differences in values but I am not even attached to essence. You see what I mean?

I wake up. When I am awake, I am in a state of a different kind. In that I see many things I do not see when I am asleep. Essence still belongs to sleep. Inner life is still asleep. Awareness is the only thing that is awake. And awareness is so little that it is like a little ray of light in the darkness.

I have compared it to the difference between midnight and midday. I am not at midday at all but Thank God I am not entirely dark. It is summer and winter in that kind of thing. It is the development of work in oneself. When it is winter, it is a long, long period of darkness. And maybe only six hours of light. And at times in work it is like summer. There are long long periods of light and there is little darkness. Sometimes in work it is as if I go to the Arctic Circle. And sometimes it is as if I go to the South Pole when the sun is in the north. Sometimes I have perpetual summer, almost the sun never leaves me. Sometimes I go thru the valley of death and I just do not know which way to turn.

This is life because life is made up of the possibility of light and darkness. And I do not know any better because I am subject to the laws as they take place on Earth. That means there is night and there is day. I do not what what the condition is of all light unless I could be awake. And every once in a while I have a glimpse of that what could be represented in me if I were conscious by making an effort to wake up. And, at such a time, I

am a different person because then I have changed my earthly existence to the existence of the sun. I am at the present time, regardless of what I am, inspired by the possibility of becoming something else. I wish to wake up because in the state of consciousness I think I will find many answers and I will submit to everything that is required of my ordinary life as I find it. And I will fulfill, in accordance with whatever I can and I can understand of five rules of Objective Morality.

It means that I, regarding myself, my body, take care of the body and preserve it and keep it and maintain it in lean health. Not too much, not too little. Like a carburetor - a little bit of gasoline and a little bit of air. Then the engine will run smoothly. But I also use up; I eat but not too much, but not too little. I sleep not too much, not too little. This is my physical body. the second rule is: I guide my feelings in such a way that they gradually become concentrated on that what is required of me for the maintenance of my body and my feeling center and that it starts to exercise itself and not use that kind of energy for all kind of nonsensical ideas. Third is that my brain starts to ~~xxxxxxx~~ function in the real sense of pondering in the first place and to become occupied with that what it should occupy itself with: the possibility of man's place in life. The fourth rule: I am what I am in relation to that what exists outside of me and in accepting myself as a responsible person, I find my place in relation to that what exists outside and where I have, in that relation, a function to fulfill. It is then as if in that state I understand ~~xxxxxxxxxxxxxxxx~~ a place in relation to, by that time I understand a little bit more about the meaning of God or my God or the sun Absolute and I then realize that I have a place; my obligation to help maintain and, as Gurdjieff

calls it, help lighten the burden of His Endlessness. And the fifth is that I, as what I am, growing in the direction that I know for sure I wish to grow, that then I become for those around me, the possibility of helping them to find themselves. By means of these five rules of Morality, that is, Objective Morality, I have a guide for my life and it is a guide for me life which is independant of any kind of ethics or ordinary religion or things that belong to whatever my education has taught me. It has given me something at the moment in which I then see that that can belong to me independ of whatever some one else might think or feel and on which I can then stand and with which I am perfectly willing to continue in life. That is, I fulfill that kind of an obligation I have towards my life and that, in taking that responsibility, I not only fulfill it, but I help not maintaining but also help to make it grow in the direction where it ought to grow; that is, the possible fulfillment of myself and the functioning of myself correctly with the possibility of further development in a Body Keshjan or a Body which I call my Soul.

All these things are contained in it but they can only reach one when I start on the road of being awake and not on the road of continuing in any one of my centers, physical, emotional or intellectual, altho, lovely as it sometimes is to be engaged in it, it will not buy me any of this kind of bread.

When Christ says, "Give me today our daily bread", this is what He means: To know oneself everywhere and always. These are the truths that exist. The only way of Buddha, the moment of Satori of Zen. All these things belong together and they say exactly the same thing: What is it to become objective regarding oneself? How can man free himself from his own subjectivity? How can he lose his life and find it? How can he as

Jesus, become Christ for himself and thru this meet his God?

Religiously, whichever way it is, ethically, even agnostically, scientifically, psychologically, everything included, artistically, life can become creation if I have within something that wishes to be expressed. I talked about that. ~~That~~ That is exactly what it is. Do not stay in your mind, Do not ~~stay~~ stay in your feelings. Become one. Only in the sense of oneness of the experience that one can have a possibility of seeing the truth.

It is interesting ~~xxxxxx~~ of course to philosophize and it is a good thing every once in a while but it is like salt. Our daily task and our daily eating has to be salted. It is salted with theory. And a little bit goes a long way. And exactly ~~thxxxx~~ the same as salt in ordinary life, if you put too much in your food it will poison you. A little bit is wonderful. It gives the seasoning, it gives the appetite. It gives the desire to know more but do not over do it. Your body cannot digest it. Moreover, it doesn't belong really there. It has to stay so that that theory becomes understood because of practise.

It means that if I have work, if I have something that can motivate my life and that I wish to make my religion, then the activity of that what I now understand of work, means practically that I am religiously working, activity, feeling, and thinking. And that only if I work, I can correct the dogma of my theory. If I stay too theoretical I will make mistakes. I will make all kind of interpretations and formulations and if I do not check on them, I will believe them to be true. After a little while, I will be on the wrong road and the wrong path.

If I put to practise what I now know, I will them, by means

of that kind of practical, you can call it Christianity if you like, practical religion, have the possibility of checking on myself of my theory, if my theories are correct and if they can continue to have a meaning for me. Then I am entitled ~~withthat~~ when they are still correct because my work is right, then I am entitled to more theory.

Leave theory alone. There is enough that you know. Put to practise what you know. The little you know is enough. The day as moments. They are the opportunities. You know what is meant by being awake. Wake up. Then see; then you will try to understand more. Then you will be able to because your mind will be cleared. It will be emptier. It will be ready to receive more.

§ Tape runs off)